

A Praiseworthy New Departure by A Catholic Insurance Society.



It is gratifying to know for the advocates of the application of the "old line system," with some modifications, to the business of the Catholic "mutuals," that the Widows' and Orphans' Fund of the German Catholic Central Verein recently engaged an actuary of reputation to work out a proper plan for the reorganization of said Fund on a permanent basis. His report, now being sent to the members, recommends the adoption of a new "scale" or premium table almost identical with the non-participating life rates of the regular companies, (if provision for expenses is added, the rates will be even a trifle higher), the keeping of a reserve fund figured out for every age and every policy year on the basis of 4 per cent. interest earnings, and the keeping of a special reserve of 5 per cent. to meet the probable excessive mortality until the entry of "new blood" may bring the experience down to normal figures. Present members are to be taken over at age of entry, their policies to be charged with the full reserve, which should have been accumulated during the time of membership. For said charge the member must pay annually 4 per cent. interest in addition to the regular premium.

This proposition corresponds very closely to the suggestions of "Accountant" made some time ago in *THE REVIEW*, and is the only way to place the society on a permanent basis, provided that the funds collected are honestly and safely invested and the books and accounts properly kept. It is devoutly to be wished that the members of the W. & O. F. may promptly accept and act upon said proposal, to get this venerable society on the proper footing for a new and prosperous career.

It will then be possible to attract new membership by writing policies with all modern improvements, so to say, as cash values, loans, paid-up or extended insurance, etc. Care must be taken to make the payment of benefits dependent upon a practical Catholic life of the assured, or the right reserved to cancel policies of, and exclude such members who leave the Church or neglect their religious duties in such a manner that they can no longer be recognized as "Catholics" by the proper authorities. In such


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cases "Accountant" would suggest the payment of the cash value to the living, excluded member, whose policy had to be cancelled, or the payment of the paid-up value to the beneficiary, if the shortcomings of the member are discovered at the time of death only and burial in consecrated ground has to be refused.

Now is a good chance for the Central Verein to have the new society properly incorporated, say as the "Roman Catholic Mutual Insurance Co." By fully complying with the laws it would be possible to use this company as an attraction for all the dissatisfied members of the other numerous "mutuals," more or less now in bad shape. Instead of reorganizing each and every one of them into a new small insurance company, multiplying officers and increasing expenses, all operating on the same plan and practically at the same premium charges, let the company absorb them all and form one large, substantial, prosperous Catholic life insurance company, ready to provide for all comers and conducted on the only safe basis for life insurance, charging sufficient rates and holding the legally required reserves. How much good could be done by the proper investment of the funds for the promotion of the material welfare of the Church in the U. S. it is hardly necessary to discuss here.

A Fighting Editor.

II.

HE Committee of Five being disposed of, Louis Veuillot fought the battle for the Jesuits whose expulsion was planned by the government. What he said and the way he said it could hardly be objectionable to any of the Five, except perhaps Lacordaire. They even fought shoulder to shoulder, yet the former warmth was missing. Under these circumstances Taconet had come to an understanding with *M. de Coux*, Professor of economics at the Louvain University, to assume the editorship in chief. *M. de Coux* was willing, provided Louis Veuillot remained conjointly with him—*de Coux* called it "*Rédacteur en chef adjoint*." Veuillot accepted heartily, not *contre coeur*, as some asserted.

As *M. de Coux* had been one of the editors of the condemned *Avenir*, Taconet and Louis Veuillot believed that both Montalembert and Dupanloup would welcome their old brother-in-arms. They were mistaken. Neither had any love for *de Coux*. Nor

was Father de Ravignan much pleased, since de Coudé could not forget the hostility of the Jesuits to the *Avenir*.

Thus the situation was not quite satisfactory at home; much less in Rome. Through the intrigues of the French Ambassador, Count Rossi, several issues of the *Univers* had been confiscated in the mails. Gregory XVI. was rather indifferent, but his Secretary of State, Cardinal Lambruschini, was hostile to the *Univers*; the Papal Nuncio at Paris, Msgr. Fornari, however, was friendly and promised his aid. Montalembert composed a memorial, in which he defended himself and the *Univers*.

That memorial brought a letter of blame upon the Nuncio, Montalembert, and the whole Catholic party. If Cardinal Lambruschini spoke the mind of the Pope in his answer, he certainly injected into it also a goodly portion of his own aversion. Count Rossi, in league this time with other ambassadors, urged the suppression of the *Univers* in the Papal States and undoubtedly would have succeeded, had not the death of Gregory XVI. put an end to the policy of Cardinal Lambruschini.

An article by Louis Veuillot on the death of Gregory XVI. brought about an exchange of views between Montalembert and Louis Veuillot, and Veuillot reiterated his readiness to retire from the *Univers* and, should the *Univers* be sold, as Taconet planned, to the newly started *L'Alliance*, his determination to withdraw. Montalembert felt shocked and would not hear of it.

Another source of pain for Louis Veuillot was the coldness of his former friend Msgr. Parisi, Bishop of Langres, who demanded a change of tone and consequently of personnel in the *Univers*. Meanwhile the *Univers* was not sold, the campaign for the election began, Veuillot forgot all his troubles and cast himself into the thickest of the fight. He succeeded in rallying the Catholic voters to the program published by the Comité Catholique (150 deputies were pledged to the cause of liberty instead of 20, as formerly) and would have been still more successful had there been harmony among the members of that Committee. Dupanloup, in the name of Montalembert, started for Rome with a memorial about the real situation in France, addressed to the newly elected Pope, Pius IX. In that memorial an attack was made on the *Univers* without it being named.

The attack became known, and the Abbé Hiron, a mutual friend of Montalembert and Louis Veuillot, wrote to the former about it. Instead of excusing himself, the Count made the insult worse by calling the *Univers* "a shame upon Catholicity." M. de Coudé and Louis Veuillot both replied in a long letter. The rejoinder of Montalembert was very unpleasant for M. de Coudé, but conciliatory in tone towards Veuillot. Then followed a sort of patched-up

peace, even Dupanloup, outwardly, joined in; but the inner harmony was gone. It was hard to come to practical conclusions even on live questions. So far nothing had appeared on the outside, but in Feb. 1847 the *Ami de la Religion*, Dupanloup's organ, made the quarrel public. Msgr. Parisi vainly sought to reconcile the parties.

Harmony was more than ever needed, especially since the discussion on the university monopoly had started with fresh vigor.

But there was another element of discord. In France twenty-four dioceses used the Roman Ritual, thirty-four the Parisian; two each made use of the rituals of Toul, Besançon, Clermont, Le Mans, Poitiers; twelve dioceses had each its own, while Soissons and Langres each used three different rituals. To end this confusion the Abbot of Solesmes, Dom Gueranger, pleaded for the Roman Ritual and Louis Veuillot seconded him by publishing a series of articles from the pen of du Lac. The breach grew still wider. *M. de Coux* and *Taconet* tried to put a stop to the ritual agitation, but Veuillot finally had his way.

Although this question of liturgy did not cause a rupture between *de Coux* and Veuillot, it was not apt to increase their friendship either. Soon two other subjects turned up that were of an even more serious nature: the question of the Jesuits in France, and the question of the Sonderbund in Switzerland. *M. de Coux* did not love the Jesuits; he was too prone to believe them secretly opposed to the policy of Pius IX. and wanted to let that appear in the *Univers*. Louis Veuillot would not consent to it, not even after the Roman correspondent of the *Univers*, the Abbé Chérnel had assured them that Cardinal Gizzi and the Pope himself harbored the same ideas. In this matter Montalembert and Taconet favored Veuillot, but naturally at a still further loss of inner harmony among the editors. Lacordaire and Dupanloup were against the Jesuits. Dupanloup wrote to Montalembert: "By identifying yourself with them, you obstruct the road for a great many minds to come back to us, to God, to Jesus Christ, to Christian liberty."

The new Roman correspondent of the *Univers*, Count Messey, to the great satisfaction of *de Coux*, blew the same horn. Thus the breach widened and Louis Veuillot told Taconet, that unless he were allowed to attack Ventura and all other opponents of the Jesuits, he was determined to resign.

The strain found easement in the unexpected revolution of 1848. *De Coux* and Veuillot had both handed in their resignation to Taconet. Taconet asked for a delay to consider the matter, but came to a quick decision when the February revolution dethroned Louis Philippe. That same day Montalembert and Louis Veuillot became friends again.

[To be continued.]

As to the Prospects for a Catholic Daily.



WE are requested to publish the subjoined appeal :

Some time ago, in an article concerning the publication of a Catholic daily, reference was made to a meeting to be held in Chicago in behalf of said enterprise. Those interested believed that the meeting could best take place there at the time the Federation of Catholic Societies would be in session. This plan has been carried out, and I now wish to report on the upshot.

The time-honored proverb that "time and while are wanted for the development of a good thing," amply proves to be true relative to the establishment of a Catholic daily in English. No small deal of patience, energy, and perseverance are required to bring those together for harmonious action who are interested in Catholic journalism. Some of the clergymen present suggested that the question be brought before the Federation in session. This was done in form of an appeal, part of which was as follows :

"I was delighted when you last night resolved in favor of the Catholic press and literature, and I wish to heartily thank you for that important and timely resolution. I would, however, be still more thankful to you if you would add these few words : "We also resolve that as soon as possible able, wide-awake, and thoroughly Catholic daily newspapers be established in various parts of the United States for the purpose of preserving and increasing the sanctity of the Christian home, of spreading and defending Christian truths and principles, and of establishing a suitable and necessary antidote against the modern agnostic, anti-Christian, enormously sensational and immoral press of our times.

But I am afraid that when I speak of publishing Catholic dailies in America, the first thought of many of us will be : Where shall we get the money required for so gigantic an enterprise? But should not our first question rather be: Will Almighty God bless an undertaking of this kind? And our answer to this must be that we have every reason to believe and to hope that the good God who blessed in the past so many noble, though difficult enterprises, will not refuse His all-powerful blessing to that which is properly undertaken for His own honor and glory, for the welfare of His Holy Church, for the benefit of public morality and the salvation of many immortal souls.

To those, however, who are inclined to worry about the necessary funds, I will say : Gentlemen, please elect a responsible treasurer, who will give good and ample security, and I will before long place in his hands sufficient means to establish at least one, if not two, respectable Catholic dailies somewhere East of

the Mississippi River. If you please to elect three men to coöperate, I guarantee the publication of a Catholic daily worthy of the name. Perhaps few of you know that much preparatory work for a Catholic daily has been done. I had experienced and successful newspaper-men figure on the amount of money required for a respectable daily. Their figures are not discouraging in the least. I also have found responsible and reliable men who declared their willingness to publish a Catholic daily and to do so satisfactorily.

Furthermore, I have ample proof in my possession, most encouraging letters and promises of help from a number of Rt. Rev. Bishops, many prominent priests, professional men and laymen from all parts of the United States, which express a great enthusiasm for the cause I advocate and in behalf of which I now appeal to your august assembly. These letters have been sent me in answer to an appeal I published in but two Catholic weeklies last spring. Christian friends: When returning home each one to his own State, near or far, please say to your Catholic friends and acquaintances:

The daily press of our times is the most suitable means to reach the public ear, and to mould, shape, and educate public opinion. And public opinion, as we all know, is a wonderful power.

The daily press is the rostrum or pulpit looked to by the thousands and millions of American citizens who are eager to learn and to gain correct information. Are we Catholics doing our duty while leaving this daily rostrum of the pulpit exclusively to the use of those who rather pervert and corrupt than educate and lift up the masses of the American people? Or must we not rather say: We Catholics must establish Catholic daily papers of our own, in order thus to give our best thinkers and able literary men an opportunity to step onto this most prominent rostrum of journalism, and be there not only once a week, but day after day, in order to struggle for Christian truth, for Christian right, for Christian principle, and for Christian liberty.

A vigilant and vigorous Catholic daily press is the best means of nipping in the bud falsehood, calumny, and misrepresentation in matters pertaining to the Catholic Church, to Catholic aims and policies."

The committee on resolutions said that they entirely agreed with the ideas set forth in this appeal, claiming at the same time, however, that the Federation was still too young to take up this suggestion.

One of our most successful Catholic newspaper-men gave assurance that he would guarantee a sufficient number of subscribers for the daily. The difficulty, he said, does not consist in get-

ting subscribers, but in obtaining the required capital for starting. Neither ought this to be so very hard to procure in consideration of the many millions of well-to-do and good-willed Catholics in the East and in the West. It has often happened that a priest in a small parish of from 75 to 100 families succeeded in getting the means for building a church representing a value of from \$10,000 to \$15,000. It would seem accordingly that the six or more millions of Catholics east of the Mississippi could easily furnish ten and even twenty times that amount for a Catholic daily. I venture to say that several dailies could have been well supported by the large amounts which our people have risked and lost in sundry speculations only during the last ten years.

The priests and newspaper-men with whom I consulted advised that a stock company be formed and that the Catholic public be asked to buy shares, with the understanding that we would proceed with the enterprise only when a sufficient number of shares would be sold, and that no payment on subscription for stocks should be made or demanded until a sum large enough to float the enterprise would have been subscribed.

I therefore request all those who wish to see a Catholic daily in English established in the United States, to apply for further information to the undersigned and to state at the same time whether they are willing to take one or more shares of stock, under aforesaid conditions, at fifty dollars a share.

(Rev.) M. Arnoldi,

Ft. Jennings, Putnam Co., Ohio.

Rome, Washington, and the Philip- pines.



HE *Casket* gives in its No. 31 the following excellent *résumé* of the Taft mission :

The negotiations which Governor Taft and his colleagues were authorized by Secretary of War Root to conduct with the Vatican with a view to the removal of the Friars from the islands and the purchase of their lands by the American government, are suspended for the present. Governor Taft has proceeded on his way to Manila, and further negotiations will be carried on there after the Apostolic Delegate for the islands has arrived. When the news of the appointment of the Commission first leaked out, the preachers of the United States made such an outcry

that the Secretary of War promptly denied that any such appointment had been made. Later on, when denials were no longer of any avail, it was given out that Governor Taft would merely stop at Rome on his way to Manila and take occasion to inform the Pope in person what the United States wanted done. To give more color to this statement the official instructions given to Taft by Root, and published in the American press, were couched in very peremptory terms, such as would have been exceedingly offensive to the Vatican, had not the Roman diplomats good reason to believe that all this was merely for the purpose of allaying the bigotry which was alarmed at the very appearance of Uncle Sam entering into diplomatic relations with the Man of Sin.

The Pope was to be told that the United States government desired him to withdraw all the Augustinian, Dominican, Franciscan, and Recoletto friars at once from the archipelago, and that, if not withdrawn, the government of the Philippines would not extend to them the ordinary protection of the law. Besides this, the hint was broadly given that if the demands of the United States were not satisfied in this matter, the Friars might be sent out of the islands by Uncle Sam himself. What the government hinted at, the Protestant pulpits frankly declared, and the administration newspapers throughout the country daily contained such headlines as: "The Friars Must Go"; "Friars Must Withdraw"; "No Compromise with the Vatican"; "Spanish Friars Must Leave the Philippines"; "Vatican Must Fix a Date for the Withdrawal of Friars." With all this elaborate apparatus of bulldozing Governor Taft arrived in Rome. Now the question arises, did Mr. Secretary Root really imagine that by such methods he could overawe the Vatican, or was he merely "playing to the gallery" at home, in other words smoothing down the angry fur of the wildcat preachers by telling them that if an American envoy did go to Rome it was to "saute" the Pope to his face and show him how childish were his business methods when compared with those of Uncle Sam.

It seems scarcely possible that Mr. Root should have expected to intimidate the Vatican into withdrawing the Friars lest the government should expel them. By the ninth article of the Treaty of Paris, not only are the Friars at liberty to remain in the Philippines and to retain possession of their lands, they are even permitted to do those things while retaining their allegiance to Spain. Without violation of the treaty Uncle Sam could not expel a single friar or confiscate one foot of their lands, and the Vatican could not be expected to believe that the United States was as yet prepared for so flagrant a breach of its treaty obligations to Spain. Nevertheless, Governor Taft's official instructions insinuated,

and the Protestant pulpit and administration organs loudly proclaimed that Uncle Sam was ready to perpetrate this deed of national dishonor. The Vatican diplomats preserved their tranquility, knowing that Uncle Sam merely desired them to pull out of the fire some chestnuts which he could not reach himself, that brag and bluster was the American idea of diplomacy, and that the nation which had never persecuted a Catholic minority at home was not likely to persecute a Catholic majority in its newly-acquired foreign possessions.

The negotiations began. For a few days the special correspondents of the secular press cabled that everything was going on swimmingly; the Vatican was giving Governor Taft everything that he wanted. Then their tone changed; the Vatican was inflexible on the question of the withdrawal of the friars; in other words Taft had got nothing that he wanted. They tried to bluster again, but their strength failed them; instead of threatening they began to pity the Church which had lost so favorable an opportunity to do business with the United States. Catholics on this side of the water were not surprised that a hitch had occurred. Mr. Root had with colossal assurance asked the Vatican to withdraw the Friars on the ground that they were obnoxious to the majority of the Filipinos. The Vatican politely refused to believe this charge against the Friars on the unsupported statement of Mr. Secretary Root, or even on the detailed testimony collected by the Taft Commission. The Commission had marched up and down the islands proclaiming that the United States was going to get rid of the friars and asking for testimony against them. Naturally enough they got it, but such testimony is worthless and only serves to reflect discredit on the men who sought it. When laid before the Vatican it was calmly ruled out of court. Whether the Friars were to go or stay must be decided on other and better testimony, and the Vatican would wait till such testimony was forthcoming. In any case the Friars would probably be displaced not suddenly, but gradually.

Negotiations being thus suspended, now was the time we might expect to hear the American eagle scream. Instead, Mr. Secretary Root gives a lengthy interview to the *New Century* of Washington and in the suavest possible manner proceeds to exculpate the government from the suspicion of desire to violate the Treaty of Paris. His tone is very different from that in which he wrote to Governor Taft; indeed the mere fact of his granting an interview to a Catholic paper denotes a disposition similar to that of Davy Crockett's coon when he exclaimed: "Don't shoot, Colonel! I'll come down." Usually the reporter of a Catholic paper, if permitted to see the great man at all, would be dismissed, courteous-

ly or brusquely, in two minutes. On this occasion, we may fairly assume, he was specially invited to the Secretary's office to receive a dictated "interview" which the administration's organs were requested to reproduce. It was in one of those organs, not in the *New Century*, that we saw it, occupying a good portion of two columns. The Filipinos are Catholics, says Mr. Root, and they can not be made anything else; the government desires to govern the islands in accordance with the wishes of the Catholic Filipinos; and it never for one moment dreamed of expelling the Friars.

It is not difficult to account for this change of tone on the part of the Secretary of War. The failure of the negotiations in Rome accounts for it in part, but not altogether. The vigorous action of the Catholics of the country, through the press and through societies, has evidently made a deep impression on the government. The New York *Evening Post*, one of the sanest journals in the country, expressed these views in the following words:

"The Vatican is not to be thrown off its feet by our whirlwind methods. Its calm adroitness in meeting Mr. Root's impetuous demands should be a warning both to him and the President that they are walking on burning coals when they attempt to settle the religious question in the Philippines off-hand. Imperialism is bound, of course, to know nothing of religion; common morality is almost more than it can get along with; yet it may easily, in all this matter of the treatment of Catholics in the Philippines, arouse a religious prejudice in this country which will be politically more terrible to our imperialist rulers than an army with banners."

American Catholics have been in the past very indifferent to the larger interests of the Church, so much so that it was feared they might become as apathetic as their brethren in France. But their conduct on the present occasion gives reason to hope for better things. Whether the reports of proselytism in the Philippines were exaggerated or not, there certainly was danger that attempts to pervert the youth of the islands would be made, and made successfully. The chances of success are not nearly so good since the protests made by Catholic journals and societies. And therefore, much as we admire Archbishop Ireland, we think he has made a mistake in criticising these journals and societies. He is acting in good faith, of course, and really fears, as he said in a recent sermon, that the course pursued by American Catholics may arouse a storm of bigotry such as swept over the United States in the Know-Nothing days. But the *Chicago Tribune*, a supporter of the administration as is the Archbishop himself, makes the following comment upon this portion of his sermon.

"Probably he is unduly nervous. Americans are wiser and calmer than they were in the old Know-Nothing, anti-Catholic days of unreasoning prejudice."

The Archbishop says that American Catholics must be loyal and patriotic. But surely a man may be a patriot and yet unwilling to have his religion insulted. The second-hand stores of San Francisco, Denver, and other cities were filled with priestly vestments and church ornaments, "looted" by American soldiers, and the Catholics of the country uttered only a feeble remonstrance. The Philippine Commission set itself to prove the clergy of the Islands a thoroughly immoral body of men, though it now says their morality has nothing to do with the case,—then why did the "smelling committee" do its dirty work?—and American Catholics spoke not a word. At last the news came that systematic efforts to make the Filipinos Protestants were being carried out by American officials. Then the American Catholics sprang to their feet ten millions strong, and roared with one voice, "This must not be." And the government answered, "It shall not be."

The Centre party in the German Reichstag has had to deal in much sterner fashion with the government of the Empire, yet its loyalty is above suspicion. American Catholics will do well to model their loyalty on similar lines.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Communication in Divine Things.—Rev. C. van der Donckt is waging, in the columns of the Portland *Catholic Sentinel* (see issues of Aug. 14th and 23rd), a strong fight against the deliberate participation of Northwestern Catholics in non-Catholic rites or services,—a participation which, he rightly declares, is a grievous sin, because it is a public acknowledgment of false worship, an approval of a man-made and therefore counterfeit church, and in many cases amounts to virtual apostasy from the true faith. Such *communicatio in sacris* appears to be practised largely in little towns and country districts, where Catholics are few and scattered, while the one or other Protestant sect has a church and resident pastor. The children of Catholics are sent to the Protestant Sunday school regardless of the warning issued sixteen years ago by Rome, in which Catholic parents who allow their offspring to attend Protestant Sunday Schools are severely denounced and pronounced guilty of a sin greater than words can tell.

The usual results of such grievous sin, not generally anticipated

by the sinners, are tersely sketched by Fr. van der Donckt as follows :

"1. The children begin to look favorably upon the Protestant religion. 2. They are led to consider Protestantism as good, if not quite so good as Catholicism. 3. They grow indifferent towards their own Church. Next the union Sunday school will prove to them a nursery of mixed marriages, and finally a source of downright loss of faith and formal union with Protestant sects."

The second species of communication in divine things severely and justly censured by Fr. van der Donckt, is the attendance of Catholics at divine service,—a practice unfortunately also all too common in a good many of the smaller and eke the larger cities not only of the Northwest, but of the Southwest and perhaps other sections as well. After laying down the law of the Church in this matter, with its rationale, Fr. van der Donckt disposes of the most common objections as follows :

"Though such Catholic trespassers generally return from Protestant meetings with a stronger faith in and a higher appreciation of their own religion, nevertheless it is no more licit for them to follow such a course than a laborer might seek to set a greater value upon his wages—the daily bread of his wife and children—by foolishly squandering a few times his monthly paycheck. Even though there be no mass or vespers in your town, you have no excuse, and you would not benefit but you would lose at least your valuable time, which could be so preciousely employed by prayer and devotional reading at home. How consoling and edifying are those regular reunions of Catholic communities in their houses of worship on Sundays and holydays, when, in the absence of the priest, some lay person leads the rosary and other prayers. As we are always obliged to keep holy the Lord's Day—even though we may not be able to observe the Church precept of hearing mass—Catholics are bound to spend more time in prayer on Sundays than on ordinary days ; and one of the duties of parents so situated is to call their families together for prayer and the reading of a chapter of the New Testament, of the 'Following of Christ' or of Goffine's 'Explanations of the Epistles and Gospels.' "

SCIENCE AND INDUSTRY.

That Kansas "Prehistoric-Man" Canard.—Probably the wary of mind were not too deeply taken in by the "prehistoric-man" story which recently came from Lansing, Kan.; but the account was sufficiently circumstantial to set some of the scientific brethren to discussing things geological and anthropological, in print and otherwise. According to the Kansas yarn there was no doubt of the ancient character of the discovered remains. The only question was how many tens of thousands of years ago this body breathed and moved in life, and among what ichthyosauruses, plesiosauruses and pterodactyls it consorted. The geological formation in which the bones were found was positive evidence to the scientists of the countless years that had elapsed since this early human being was laid in his last resting-place. Moreover, the shape of his skull plainly indicated the inferior mental devel-

opment that is supposed to have been a characteristic of the first specimens of the human race. But now comes G. C. Clemens of Topeka, with the statement, published over his signature in the *Kansas City Journal* (we quote from the *N. Y. Evening Post*, Aug. 29th), that the remains are those of a man who died in prison about thirty years ago. The convict was a man of culture, who felt deeply the disgrace that had come upon him, and when he felt himself dying, he expressed the wish that he might be buried outside the prison grounds, but in an unmarked spot. This request was granted, and, according to Mr. Clemens, "the body was interred deep in an old, abandoned, abortive coal shaft, and next day the grave was ploughed over and hidden." Mr. Clemens names many prominent men who, he says, can vouch for at least part of the story. Since the publication of this latest account the scientists who took possession of the remains and carefully studied the geological formation in which they were found, have maintained a discreet silence.

LITERATURE.

A Second Mary MacLane.—Another Mary MacLane person has turned up. She is Ida Monroe of New York City. Except that Ida writes in poetry and Mary in prose, they are as like as two peas, but Ida is prosaic enough to write her poems "by the kitchen fire on old grocery bags that I cut up." She has the same self-consciousness and cocksureness of genius as Mary. She says: "I have the true gift of pathos. It doesn't matter where I am, my thoughts are lovely, tender, divine." The effects of genius upon Ida are the same as those Mary has to endure: "When I write one of my poems I am swept away. I can not eat. Really, I am not well nourished, I feel so deeply. Sometimes I am on the verge of nervous prostration."

After all these naive assurances of her genius, she lets us into another secret of her soul. She says: "Passion is my forte. O, I have suffered. I can not trust any man." If we remember rightly, Miss MacLane has not complained of lack of nourishment and does not mourn over her lack of trust in man, but cheerfully consigns the whole sex to her friend, the Devil.

It was a foregone conclusion, when Mary MacLane shot like a meteor across the literary firmament, there speedily would be others shooting in the same manner, bright, pathetic, soulful, passionate young geniuses, "a moment seen, then gone forever." One historical romance succeeds, straightway the market is flooded with them. The love letters of a woman make an impression, and promptly we are called upon to read love letters of spinsters, bachelors, young girls and boys, and women of all nationalities. A story called 'The Confessions of a Wife' is now running in one of the monthly magazines. It is safe to assert that it will be followed by confessions of a husband, and confessions of sisters, cousins, aunts, and grandmothers, and perhaps of mothers-in-law. So when Mary MacLane's self-revelations and communions appeared, it was safe to expect that other "geniuses" would imitate her. It is not impossible there may be an epidemic of it. Fortunately, the attacks of the disease are so light and brief they hardly need a prescription.

MISCELLANY.

An Important Decision for Catholic Mutual Benefit Societies.—

The Texas Court of Civil Appeals has recently, in the case of the Catholic Knights of America vs. Gambatti, rendered a decision which ought to be made known to all Catholic society members. We extract the essence of the decision and of the history of the case from an official communication of President O'Connor to the *C. K. of A. Journal* (No. 1). Dr. O. F. Gambatti sued to recover all the premiums which he had paid, with interest and exemplary damages, aggregating about two thousand dollars, because he had been wrongfully expelled by C. K. of A. Branch 354 of Houston, Tex. It appears he had joined the Knights of Pythias, a secret order under the ban of the Church, and was expelled on account thereof, without any of the formalities required by the C. K. of A. laws. As soon as the action of the branch was reported to the supreme officers, it was declared illegal. The District Court of Harris County, Texas, rendered judgment against the Order, whereupon the supreme officers appealed the case to the Court of Civil Appeals of that State, which reversed the lower court and decided the case in favor of the Order. In doing so the court said, among other things: "Joining a secret order under the ban of the Church was prescribed in the constitution as a cause for expulsion, and a forfeiture of all rights and benefits. The Knights of Pythias was an order which was under the ban, and Gambatti had joined it. Expulsion for this cause could be had only after notice to the member, and an opportunity given him to withdraw from the forbidden order. He was suspended without written notice or formal trial. The constitution of the Order provides fully and intelligently for a formal trial under the rules of evidence, upon charges in writing, a copy of which must be served upon the member. Appeal to the Supreme Council is also provided for. The order of expulsion was made in Gambatti's absence and upon the verbal report of a member who had been appointed to ascertain the facts." The order of expulsion was declared void for want of notice and trial. Gambatti had advice from one of the supreme officers that the action of the branch was void, and that his rights had been submitted to the Supreme Council, but made no appeal thereto, as he might have done, but commenced suit for recovery of premiums, etc. The court decided that he should have pursued his remedy within the Order, and could not recover. The decision in the Gambatti case determines that a member can not be expelled except in substantial accordance with the laws of a society, and before a member can maintain a suit against an Order like the C. K. of A., he must exhaust his remedy in the tribunals thereof.

The Administration and the Friars.—The administration seems to have a good deal of trouble with regard to the settlement of the Friars' question. No doubt certain foolish utterances in the Catholic press have helped in prevailing upon the War Department to issue, through the administration organs, the following semi-official statement (we quote from the local organ, the *Globe-Democrat*, of Sept. 3rd):

"There has been no change of policy by the administration on

this question. The condition precedent to the purchase of these lands by the United States was the removal of the Friars, and all negotiations at Rome between the Vatican and Gov. Taft were conducted with that idea in view. The War Department originally demanded that the Friars be removed at once. This proposition was afterwards modified, in order to give the authorities at Rome opportunity to have the Friars recalled gradually, pending the final real estate deal for the transfer of the lands. It is thought that the religious orders may have received information that they were not to be immediately recalled, but it is not believed that there has been any change in the program that was practically agreed upon before Gov. Taft left Rome. This was that the Friars should be gradually recalled."

This means, clearly, that the administration is as determined to-day as it was when it submitted its terms through Gov. Taft to the Vatican, that "the Friars must go." In view of that *ceterum censeo* we trust we shall be pardoned if we still fail to chime in the triumphal hymn of victory over the alleged triumph of the Vatican in consequence of the Taft mission. The result of the further discussions between Mr. Taft and the new Apostolic Delegate for the Philippines, Msgr. Guidi, must show whether that much-lauded mission has really proved in any sense advantageous to the cause of the Church in the Archipelago.

The Pacific Cable.—An address by the Hon. O. P. Austin, reported in the *National Geographic Magazine*, sums up admirably the present situation in regard to laying a cable across the Pacific Ocean. At present all the great bodies of water have been crossed by submarine cables, with the exception of the Pacific, which, with its ten thousand miles of continuous water, presents a problem of peculiar difficulty. The experience of cable builders and operators is that a distance of 3,500 miles is about the limit at which cables can be satisfactorily operated without way-stations, where the messages may be transmitted from section to section of the line. Now until the present day, the islands situated in the Pacific in such a manner as to form way-stations across the ocean, have been so divided in national control that no country or group of capitalists cared to undertake the task of laying a cable. But the recent course of events has changed these conditions. The Hawaiian Islands, Wake Island, Guam, and the Philippines form a continuous line of great natural telegraph poles, upon which we may string a wire, so to speak, across the ocean, stretching half way round the globe, every intermediate landing and relay station being protected by the American flag. Meanwhile England has decided to lay a cable from the western coast of Canada, via Fanning Island, the Fiji group and Norfolk Island, to Australia and her other possessions in the Southern Pacific. Connecting links between Fanning Island and the Hawaiian Islands, and between the Fiji Islands and Samoa, will easily bring together the American and the British lines, and thus bind into one vast system all the more important groups of the Pacific.



NOTE-BOOK.

A reverend contributor writes to THE REVIEW :

"Whiskey coupons after the fashion of the endless chain nuisance are now being sent out to the Catholic clergy. In order to induce them to start the nuisance, they are told they may sell the four coupons at a quarter each and keep the dollar for any charity ; all they have to do further is to send in the names of the four buyers, who in turn have to return their coupons to the firm with a dollar each for new coupons, to be disposed of in the same manner. When the priest's four coupons have been received back at the office, he will receive gratis four quarts of whiskey. Because a certain more than shortsighted Cincinnati priest was greatly pleased with the scheme and gladly took the liquor, the firm is of opinion that all other priests will be as eager to snap at the bait. Hence their circular *urbi et orbi*. I hope no other priest will stultify himself by starting a chain."



The *Monitor* (No. 22) learns from a reliable source that the Rev. John J. Wynne, S. J., editor of the *Messenger*, has been asked by the Appletons to supervise the publication of a new and revised edition of their *Cyclopedia*, with special reference to questions of Catholic teaching and history treated therein. This is one of the practically beneficial results of a proper and vigorous protest against anti-Catholic misrepresentation of Catholic truth.



We are asked to print this note :

Even more astonishing than the discrepancy in the official reports of the Knights of Columbus, as pointed out in No. 33 of THE REVIEW, is the fact that the expenses, compared to the benefits conferred, amount to nearly 32 per cent. according to the N. Y. report, or to 30 per cent. according to the Massachusetts report. That means, the members pay their officers 32 cents, or 30 cents, for the administration, of \$1, to return 68 cents or 70 cents to the happy heirs. There are few life insurance concerns with such a poor record.



A question having arisen as to whether the decree of the Holy See to the bishops of the United States, prohibiting Catholics from belonging to any of the three societies known as the Odd Fellows, Sons of Temperance, and Knights of Pythias, applied also to Canada, the matter was recently submitted to Msgr. Falconio, the Apostolic Delegate, who has officially declared that it does. The text of his letter is printed in the *Casket*, No. 31.



The most "elevated" publication on earth is the *Pike's Peak Daily News*, issued daily on Pike's Peak (altitude 14,147 feet), by Mr. C. E. Tschudi. This unique paper is an eight-page tabloid sheet, with a colored cover, containing advertisements, a list of "Arrivals on Pike's Peak," and descriptive matter regarding the mountain, Manitou, and their picturesque neighborhood.

Senate Document No. 190.



IN the *New World* (vol. xi, No. 1,) Dr. E. B. Briggs, formerly a professor in the Catholic University at Washington, gives the first public explanation that we have yet seen from a Catholic pen of "Senate Document No. 190,"—the document that led to the appointment of the Taft commission and that has been frequently referred to in the last twelvemonth by the daily newspapers. Dr. Briggs' opinion is of especial value because he is not only a recognized authority in law, but has the advantage of first-hand information acquired during a period of study spent in the Philippines.

Dr. Briggs says that he has boldly asserted time and again—in the face of threats, "not having come from Protestant sources," that he would be crushed—that the entire agitation against the friars, that "the whole of the so-called 'evidence' against them contained in said Senate Document, were conceived in sin and born in iniquity."

He reiterates this conviction now, after a personal investigation of the "Friars' question" in Manila. He asserts; in the face of said Senate Document, that the mass of Catholic Filipinos are not in the least inimical to the Friars; but that, on the contrary, they respect them far more than they do their native secular padres, and with reason.

He agrees with Father Coleman, in his well-known little book, that "loot" is at the base of all the anti-friar agitation, from its inception to the present day.

Speaking of the time immediately preceding the last insurrection against Spain, he says: "It is quite evident from the words and acts of the rebels that they have been casting envious eyes on the large landed estates of the Friars, hoping, on their expulsion, to have a division of the spoils among themselves. Already before the war, an iniquitous plan of confiscation was boldly advocated in Spain itself, for it was by means of the estates that the Friars introduced agriculture and settled habits of life among tribes originally nomadic; it was by means of the estates that they got them to live in villages and introduced amongst them the arts of civilized life; it was by means of the estates that they acquired the power of inducing them to labor with a certain amount of regularity and method, the great safeguard against a relapse into a state of savagery."

While praising the administration for proposing to do "that
(The Review, Vol. IX, No. 36. St. Louis, Mo., September 18, 1902.)

which no other government on the Continent of Europe would have done, to-wit: to pay a price for the lands, to be agreed upon by the parties interested," Dr. Briggs does not believe that this measure, when carried through, will result in the final relief of our Philippine administration from vexation and trouble. In his opinion, the "dance will begin" when an effort is made to exact payment from the occupants of the lands. His deliberate judgment, like that of Fr. Coleman, is that, if the personnel of the commission had contained one, even, out of a dozen American Catholics whom he could name, not a particle of the present difficulty would have arisen.

Irelandism Exit.

BY DR. CONDÉ B. PALLEN.



FOR some time the glamour of Irelandism clouded the imagination of many people, who thought they saw in the Archbishop of St. Paul a great American leader. Since the organization of the Federation and its latest session in Chicago the myth of Irelandism has been diminishing to very ordinary proportions. In the clear light of Catholic unity and organization, voicing in no uncertain tone Catholic rights and formulating the justice of Catholic demands, the true character of Irelandism has been made manifest; it has shrunk to the paltry partisanship of Republicanism which it always was.

The cult of Irelandism got itself formulated into a thing called Americanism, but which was no more real Americanism than a travesty is substantial truth. It made a great noise, did a deal of shouting, and aped Americanism in a simian fashion. It seized upon a trait in the American character which is its shabbiest and weakest side, *braggadocio*. Irelandism boasted itself peculiarly and solely American, pirouetted skyward in Fourth-of-July rhodomontade, and has now come down a plain stick. It mouthed the excessive patriotism, intense love of country in sheer rivalry with the mountebanks of Apaism, making the word a shibboleth, while its noisy braggardism clamored to the heavens.

Well, it never accomplished a jot or tittle, and when American Catholics, outraged in their faith and their patriotism by the calumnious and unjustifiable policy of the dominant political party in regard to the Friars in the Philippines, united in earnest protest against the contemplated expulsion of the religious orders,

